

Stirring Up The Anointing (Part 1 of 2) **Rev, Gerie Martin**

I'm sure the vast majority of you know that water baptism cleanses our conscience from all defilement. I'm sure the vast majority of you know that Spiritual baptism empowers us to be witnesses for Jesus into the entire world.

But what is this anointing that is upon each of our lives? Why has God given each of us an anointing and why does He tell us to stir it up?

To fully understand what the Lord is saying to us on any given subject, we must look at the "first mention" in scripture of the principle involved. God tells us to do everything with understanding. We must first understand the principle and the subject fully before we can begin teaching or flowing in that gifting.

The first mention, the "type and shadow" of the anointing that is upon each believer, is first found in the Old Testament. Exodus 29:1-9 "Now this is what you shall do to them in order to consecrate them to minister as Priests unto Me."

God Himself is speaking, giving Moses this command to anoint Aaron and his sons into the priesthood. In this first verse we have two parts of the answer as to why God is initiating an anointing or giving an anointing to His people.

1. The anointing of God upon our lives means we are consecrated unto God and set apart for His purposes and work exclusively.
2. The consecration, or setting apart brought about by the anointing enables us to minister unto Him, according to His requirements as Priests unto Him.

Therefore, without the anointing of God upon our lives, without being consecrated unto Him, we cannot minister unto Him and cannot enter into His presence. It means the difference between standing in the outer court, watching others minister unto the Lord as the ordinary people did, or moving into the "Holy Place" to minister personally unto the Lord, as the priests did in the Old Covenant.

The remainder of verse one through verse six describes Gods instructions to Moses as to what the offerings were to be and how they were to be presented to Him. It isn't until verses seven through nine that we see the actual ceremony of the anointing of Aaron and his sons.

Vs. 7 'Then you shall take the anointing oil (First mention of the Baptism of the Holy Spirit) and pour it on his head and anoint him.

Vs. 8 Then you shall bring his sons and put tunics on them.

Vs. 9 And you shall gird them with sashes, Aaron and his sons, and bind caps on them and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.'

These verses in Exodus 29 are the ones which show us the actual ceremony of the anointing being given to the priesthood of God in response to His command to Moses, found in Exodus 28:41. From this verse in Exodus 28 we find the anointing accomplishes several things.

1. It anoints them in front of the eyes of the people. It is established by God that these are the chosen ones of the Lord; chosen to serve Him and Him alone.
2. It ordains them....it fills their hands with the work of service unto the Lord in His Tabernacle.
3. It consecrates them unto the Lord. They are Holy unto Him and Him alone. They are to serve no other God but Jehovah.

Let's take a closer look at these three points so we can understand exactly what God is saying about it and why it is so important to Him.

Anoint...Anointing

Alepho: In the Old Testament usage it is a verb. It can be a general term used for an anointing of any kind, much as we would use a body lotion today after showering. But it is also used in the sacred sense of anointing the priests, consecrating them unto God.

Chrio: Chrio is another word for anointing which is much more limited in its meaning. It is confined strictly to sacred things and symbolic anointings, such as the anointing of the Tabernacle items, for use only in the Tabernacle of the Lord.

Chrio is also used in the New Testament when speaking of the Christ as the anointed of God. It is used metaphorically in connection with the "oil of gladness," etc. It is used when describing the anointing upon all believers in Jesus Christ, kings, prophets, priests and his "anointed ones." It is found specifically in John 2:20 & 27, where it indicates that believers have an anointing from the "Holy One," which renders them Holy as well, separating them unto God.

The general meaning for the use of this word Chrio is internal. This anointing is internal and is intended for use on the "inner man." It is what illuminates the Word of God to us, helping us to see "as in a mirror, dimly." This anointing is what brings about internal change in our lives. It is never found in connection with secular matters in any way.

Enchrio is another word for anointing when speaking of use in a secular manner. It means an unguent or an anointing salve. It was prepared from oil and aromatic herbs and was rubbed into the skin. This is how Queen Esther was prepared for six months. She was cleansed internally by feeding her very special foods and

then her body was cleansed externally by the “rubbing in” of the Enchrion or aromatic unguents. It penetrates the skin of a person until they literally have a scent all their own. They “waft” as they walk. The scent of their Enchrion can be smelled even before they enter a room or linger after they have left.

Anointing then is meant to describe a very special oil, unguent or salve that is intended to cleanse internally, which is a type of the infilling or cleansing work of the Holy Spirit in our lives. It also means to “rub in” or poured upon externally, a type of the anointing upon our lives expressed through the gifts of the Holy Spirit intended for the benefit of the Body of Christ.

The word Ordain means to be appointed or caused to stand up on one’s feet; to be set in place for the purpose of administration of the affairs of the Tabernacle of God. I.e. to be appointed to a certain office for the express purpose and administration of the things of God.

I am ordained as a minister and teacher/prophet of the Gospel of Jesus Christ. He has anointed me, appointed me and enabled me, far beyond my natural abilities to function in these “offices.” It is given to me for the express purposes of His Kingdom.

To be ordained by God means HE fills your hands with His Kingdom work, in order that you will, as His ambassador, administer His affairs upon the earth.

Spiritually, you have been given an “oikos.” Each person in Christ has authority over a certain area around him or her. You are anointed for and appointed over a certain “sphere of influence.” We are to use the giftings and anointing He has placed in us and upon us to extend His Kingdom rule in that particular area.

The word consecrate means to be perfected by and dedicated to something or someone; it primarily means to make new or to renew; to initiate something and then dedicate it to its purpose. Consecration is spoken of in Hebrews 10:20, where it makes reference to Christ’s dedication of the “new and living way.”

When the Lord was calling for Aaron and his sons to be “anointed, ordained and consecrated,” He was literally saying they could no longer live the way the average Israelite lived. They were called to a higher calling. They were placed in a Holy place and as such, were no longer allowed to do what the average person could do. God made them to be a “peculiar” people within a people. God had chosen them to be Holy unto Him. They were made “new creatures,” unto God and as such they were consecrated and dedicated to a “new way of living.”

If you read carefully in this narrative in Exodus 29, you will notice that Aaron was anointed unto God BEFORE the blood sacrifice, indicating he was the “type and shadow” of the Messiah who was to come. The Messiah to come would require no blood sacrifice because He was without sin.

Aaron’s sons, however, were anointed after the sacrifice, indicating that the priesthood that followed the coming of the Messiah would require the blood of the sacrifice before they could be anointed. This indicates they needed to acknowledge and appropriate the “blood of the sacrificial lamb” before they were able to minister unto the Lord.

Remember now, all of this is the “type and shadow” or the outward manifestation of what God was going to do in the lives of the New Testament believers.

We also see in scripture that God says He is the one who anoints kings and prophets. When He does so he is saying, "I lift them up and I place them in the position I desire them to have. I cause them to stand in that place and office for My purposes. I enable them to do what they could not do in and of themselves. "Not by might, not by power, but by MY SPIRIT" says the Lord.

This anointing process in the Old Testament was very unusual in that it was not just a little dab upon the finger and then touched on the forehead. It is a very large amount of oil, which was poured entirely over the person. It flowed down from the turban and hair, saturating everything. It saturated the clothing and the beard. It dripped off of the fingers and hem of their garments, pooling around them on the ground. This is a "type and shadow" of the infilling or "Baptism of the Holy Spirit" on the lives of the New Covenant believers today.

God says in His Word that this very special anointing oil was never to be made or used for secular or everyday purposes. It was and is Holy unto Him. The recipe for it was not to be copied or used for anything other than His purposes in the Tabernacle.

So why is this oil so special and what does it represent to us today?

First of all it was made up of very costly, priceless ingredients. As we go through this list of ingredients see if you can recognize what they represent to we believers today.

Liquid Myrrh: According to Exodus 30:22-33 it was composed of the very finest spices and the liquid gum or resin of a balsam tree. It is very fragrant and has many beautifying uses. They were to use 12 ½ pounds of it or 500 shekels worth. Each shekel was worth approximately \$85.00 in today's money, which equals out to be about \$42,500.00 worth of Myrrh.

The next ingredient mentioned is fragrant cane or Calamus, in the amount of 250 shekels or \$21,250.00. This grass like reed was sweet to the smell and taste and was also used in the burnt offerings in the Tabernacle. (Christ is a sweet fragrance in the nostrils of God.)

Isaiah 43:24 makes reference to Calamus when God is speaking to Israel. He is taking them to task because they have not been obedient in bringing these things before Him, as He has required. This sweet aroma is precious to God! He requires this "sweet aroma" to be a part of our sacrifice to Him. Our lives become this "sweet aroma" when they are lived in obedience to His Word.

Another ingredient is Cassia, a variety of cinnamon, obtained from the bark of a tree. It was very costly also, requiring 500 shekels worth or \$42,500.00. It is also referred to as amber and was used greatly in commerce of that day. It was and is famous for its fragrance, according to Psalm 45:7-8.

This Psalm is a reference to the coming of Jesus, the advent of His glory upon the earth. "Thou has loved righteousness, and hated wickedness: Therefore God, thy God has anointed thee with the oil of joy above thy fellows. Thy garments are fragrant with Myrrh and Aloes and Cassia; out of ivory palaces stringed instruments have made thee glad." Wherever the presence of the Lord is, there is a special, sweet fragrance of this precious anointing oil and the joy of the Lord is present.

The last item mentioned in this passage is olive oil, a full hin of it. My first question was to ask, "why olive oil?" Why not another, more precious oil? Olive oil was very common in the Middle East back then, just as it is today, so why would the Lord designate olive oil? Because there were many different varieties of olive oil in those days, just as there are today. But this one is unique.

This is very special kind of olive oil. It is called Elaion oil and is mentioned over 200 times in scripture. It is very precious indeed, as you will soon see. This was the purest of the pure and was obtained only by "beating" the olives with rods. It was not "crushed" from the olives, which leaves residue and bits of the pit and dirt. Rather it was the very first oil to come from the crop and only the best, unbruised, unblemished olives were chosen. They were laid out on a wooden board and literally "beaten with rods," which caused the oil to ooze out and run down into a trough in the board. From there it dripped into a very special consecrated, golden container and taken to the Tabernacle for use in the offerings, the lampstand and mixed with the temple bread which was eventually eaten by the priests. Beaten olive oil took a long time to obtain and it was literally priceless.

This beaten oil is symbolic of the fact that Jesus was beaten for us. His Spirit was poured out upon us at an unimaginable cost to both Him and the Father. We are never to use it for secular purposes as it is Holy unto Him. We are to treasure it and hold it as precious to us as it is to Him. He wants us to remember how much it cost Him to give us this anointing.

This precious "beaten oil" is the light of the world, burning brightly in the Tabernacle of God even today. It is what causes us to have understanding of God, His word and His power in us. It is the precious life of His Son, Jesus. It is His essence, His very Spirit within us that lights our pathways. It is His power that enables us to overcome sin and live a triumphant life in Him.

So much of the church today is afraid of this anointing or outright disdains it. They want nothing to do with it. In effect, they are refusing the very thing for which Jesus sacrificed His life. He died that we might have this anointing which enables us to minister to Him in His Temple. Without this anointing we are simply "going through the motions. We have no power in Him. There will be no authority flowing through us to enable us to overcome all the works of our enemy, Satan.

Scripture tells us that there will be those in the time of the "great apostasy" or falling away from the faith just prior to the second coming of our Lord, a people who will hold to a "form of Godliness," although they will deny its power.

Timothy tells us to avoid such as these. They are also referred to as the "Church of the Anti-Christ;" Anti meaning against the Christ. Christ means the "anointed one". i.e. The Messiah of God is the anointed one of God. This is a scary place to be, especially at this momentous time in church history.

**Blessings & Love,
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